

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Kirtland Temple

Where Elijah Committed the Keys

(See article page 341)

A UNION SERVICE WITH MORMONS

[EDITOR'S NOTE: *Appearing in a recent issue of the Christian Leader, national periodical of the Unitarian Church in America, this article on the new chapel at Washington D. C., symbolizes the growing respect and esteem held for Latter-day Saints by people of the world. In the interests of space, paragraphs giving detailed description of the chapel and the services have been deleted from the original writing.*]

PICTURE Mormons as most of us have thought about them, then picture a union Thanksgiving service of Mormons, Universalists, Methodists, Unitarians and Congregationalists in

"To Every Nation . . ."

The new Latter-day Saint chapel in America's capital is proving a powerful instrument in bringing the Gospel message to the world. The first 471 organ recitals given by Elder Edward P. Kimball were attended by 22,855 persons, more than 99 per cent of whom were non-members. All visitors are given an explanation of the Church teachings along with tracts.

Elder Kimball has given 75 radio broadcasts and rendered recitals before several leading clubs and societies in Washington, D.C., and other groups, including the Minister of Norway and his staff.

Between 50 and 100 non-member visitors attend each of the Sunday evening meetings in the chapel, and on the visitors' register there are 3,400 names, including persons from every state and possession of the United States and from thirty-five other countries.

the new Mormon church at Washington D. C., and ask yourself how it has come about that, like a dissolving film, the picture has slowly faded and a better, brighter picture has taken its place.

In the first picture there are Joseph Smith digging up the golden plates hidden on a hillside near Palmyra, New York, translating them with the much ridiculed Urim and Thummim alleged to have been buried with them, the Prophet Mormon and the Angel Moroni always guiding and directing Joseph, and Joseph starting a new church founded on the Bible and the Book of Mormon. All that happened between one hundred and four and one hundred and seven years ago.

Then into the picture comes the burly figure of Brigham Young, mighty executive, Governor of Utah, reputed to have left a million dollars, nineteen wives and fifty-seven children. Bits in the newspapers, old prints on the walls, jocular remarks of elders, fragments of memory, bring back the story of outraged neighbours, Mormons fleeing west, covered wagon trains, Utah and Salt Lake City, trouble with the United States authorities, the fight over the admission of Utah to the Union, the abolition of polygamy, and Mormons at last getting off the front page. In millions of minds by this picture there has been set, deep and strong, a prejudice against the Mormons. Religious controversy out in the West, echoes

of which have floated East, have kept the prejudice alive. But slowly, imperceptibly, things have happened to weaken it.

Smoot came to the Senate, was looked at askance in the beginning, but eventually was respected and trusted by everybody

and was regarded as a leader of his party and as one of the ablest men in Washington. Then two by two, Mormon missionaries began to appear, and when people took time to look at them, instead of driving them out with curses and blows, they saw a consecrated, pure-minded type of Christian, ready to lay down life itself if need be, for their faith.

When people travelled over the continent they stopped at Salt Lake City to see the tabernacle and temple. With the coming of the radio the Mormons sent majestic music far and wide, and cultured individuals with no interest in Mormonism began to sense a bond with people who possessed a culture out of which such music could come.

Now at one of the most important street intersections in the National Capital there stands the Washington chapel of the Church of Jesus Christ of Latter-day Saints, or the new Mormon church, as people call it.

To this busy place, three denominations of Christians have come to set their national churches. First, came the Baptists and built them a tower, the main church to come later. Next came All Souls Unitarian Church, and put up a lovely Colonial structure and as complete a plant for parish activities as one would want. Directly facing All Souls was constructed the new Mormon chapel. For three years, 1930-1933, it was going up, and many were the surmises about it.

TO this interesting place neighbouring Christians began to wend their way Thanksgiving Day, 1934. The rain was heavy, but this did not stop them. Though prejudice had weakened, a sense of mystery remained.

When the Universalist National Memorial Church was worshipping in a theater in this same up-town neighbourhood, it joined a group of churches which hold a union Thanksgiving service. The fellowship was so pleasant that our people kept it up after the congregation had moved down the hill to the new church. This year when arrangements for the Thanksgiving service were being made, the ministers took up the question of inviting the Mormons to join the group. In spite of old religious prejudices there was no trouble about doing it, for it seemed the right and neighbourly thing. The committee, however, was not sure how the Mormons would take it. To their surprise the Mormons not only accepted but asked the other churches to come to their new church for the service.

"I shall be the first man," I said to the Madame. "That is too good a story to lose. Besides, I've never seen the place."

So with dripping umbrellas and raincoats we entered. Friendly folks met us. We were shown to one of the cloak alcoves. Pierce of All Souls, preacher for the day, passing through the spacious lobby, presented me to Edward Partridge Kimball, organist, who was acting as combination head usher and host. In the friendliest way imaginable this man answered my questions, secured for me an architect's description of the church, and showed us the way in.

Many things at the service reminded us of Utah, the great tabernacle in Salt Lake City, the mountain homes of the Mormons and their history.

"The problem of inbibing the spirit of the Salt Lake temple

has been accomplished by using the arched and oval windows, the coins, and the spire and ball which support the Angel Moroni. The Book and Scroll design has been used in the ornaments of the tower."

But far better than the architecture or the marble to reveal the heart of Mormonism are the hymn books. I looked them over as we waited. Here are some of the titles: "Repent Ye Gentiles All," "Dark is the Human Mind When Bound," "How Dark and Gloomy Was the Night," "Lift Up Your Heads Ye Scattered Saints," "Afflicted Saints To Christ Draw Near," "High



WASHINGTON CHAPEL

On The Mountain Top," "There is a Place in Utah That I Remember Well," "If You Could Hie to Kolob?" And one of the lines is, "The seer Joseph, the seer, his equal cannot be found." With these hymns were many that we all sing, and for the service we had "O God, Our Help in Ages Past," and "America."

One quickly sensed the fact that here was a layman's movement. Among the Mormons there is nothing clerical or ecclesiastical. This fact showed in the ushering. In the most matter of fact way, the ushers took late comers up to the choir seats as the others were filled. Then the minister's bench was filled. It did my soul good to see some of the folks who act so afraid of a pew toward the front marched helplessly, and with rolling eyes of agony, to what we call the chancel.

A layman presided and laymen helped in the service. Dr. Edgar B. Brossard, presiding elder of the Church, an eminent scholar and member of the United States Tariff Board, was down on the order of service to take charge. But Dr. M. C. Merrill, first counsellor of the Church, Chief of the Bureau of Publications, United States Department of Agriculture, appeared in his place. A solemn note came into the service as he explained that Dr. Brossard had been called west by the death of Samuel P. Cowley, one of the two agents of the Department of Justice killed in the fight with "Baby Face" Nelson and the other desperadoes.

Cowley, a son-in-law of Dr. Brossard, was a member of the Mormon Church and a Sunday School teacher of the Washington chapel. To his quiet, brave character, the presiding officer made brief and simple but eloquent reference. "Brothers and sisters," he began, "friends and neighbours, members of the Christian family in this community, we of this Church feel honoured by your presence." Everybody was with him from that moment. All the feeling of strangeness evaporated. We were one people.

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TURNING THE HEARTS OF THE CHILDREN

By Dora Burgh

THE year 1930 proved an interesting and eventful one for the members of the Sheffield branch, and for me in particular. At that time a new work was introduced into the curriculum of branch activities. It was that of genealogy. Under the branch president, Brother George H. Bailey, a class was organized and interest in the work grew with each meeting. I had always taken genealogy rather passively, but at this time an urgent sense of duty began to move in me.

Kirtland Temple

Kirtland Temple (the picture of which appears on the cover), in which the Prophet Elijah restored the keys for turning the hearts of the fathers to the children and the hearts of the children to the fathers, was dedicated in Kirtland, Ohio, on March 27th, 1836, only a few days before Elijah's visitation. The dedicatory prayer was given to the Prophet Joseph Smith by revelation.

The Kirtland temple, the work on which began in 1833, was the first dedicated temple of the Restored Church.

Approximately a year after Elijah had committed the keys, Great Britain caused that there should be a duplicate genealogical record kept and filed in the archives of this land.

When the classes were started it was not possible for me to attend, but when I joined in the work I found it fascinating. Previously I had never heard the doctrine of salvation for the dead elaborated. Though the appeal to me was simple, it was irresistible. I responded. I seemed to hear a voiceless pleading from out of the past, and it smote my heart as though it had been touched by the alms-asking cry of the beggar in the street. The force was great.

I saw that there was a responsibility. In my own mind I saw the years of negligence before me; they were my accusers, and I stood convicted of indifference.

Then it was that I realized the importance and purpose of Elijah's commission of the keys for the turning of the "heart of the fathers to the children and the heart of the children to their fathers" to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland temple on Sunday, April 3rd, 1836. At that time the foundation was laid and the authority given for this great latter-day work.

I had never heard the phrases which since have become so familiar, the "sources of information" and "methods of research." I did not realize that genealogy could be a profession, and that proficiency demanded an apprenticeship.

My family knew practically nothing about our ancestry, and so at that time my father decided the work of "finding" them should begin. He allowed me the honour of doing the research.

At almost the first genealogical class I attended I learned that vital statistics on ancestry in England and Wales dating back to July of 1837—coincidental with the bringing of the Restored Gospel message to Britain for the first time—were available at Somerset House in London.

And so I prepared for my journey to London to "find" my forebearers. I was going to "meet" them at Somerset House. I was to find where they had lived, and something about their families, perhaps their occupations and their interests. It was my first visit to London and my first venture from home alone. I was little more than a frightened country girl visiting the largest city in the world. Fear temporarily seized me, for if I failed on my journey I would fail my father, my forefathers, and my Heavenly Father. I sought His help, and with a prayer in my heart I started out for the great city.

I had always worked hard, but those days in London were the most strenuous in my life. But they were among the happiest. I was alone among millions of people. In that fascinating city, teeming with life and attractions at every hand, there were only two places that interested me—Somerset House and the British Museum. London for me was a city of the dead. I lived with the dead. I walked miles each day in search of the haunts of my ancestors. I visited the Registrar General's office, thumbing the big volumes of indexes, and seeking the entries of births and marriages.

As I turned those magic-like pages of names and dates and reports of those who have passed on, in my thoughts I walked down the cobbled streets of Georgian London among the sedan-chairs and hackney coaches. I saw the old, dim city with its torch-lighted streets. It was fascinating!

Each night I flung myself into the task of assembling and organizing the material I had gathered from the records during the day. I was jealous of every precious moment. "What shall I do tomorrow?" was my problem as I went to bed each night. Each morning I arose at 5:30 o'clock eager to start another day of work. Each day I awoke with the impression of answering a summons. I was answering the call of my progenitors.

I rejoiced in this new work. A new joy came as I found each additional name. It was like meeting a long lost friend. I realised that I was doing the Lord's work for those who had died. I was preparing the way for the salvation of my relatives who had passed beyond the veil. Thus in those days in old Somerset House in the heart of Britain's capital the beginning was made on a long family pedigree which goes back to Father Adam.

TWO NATIONS HEAR PRESIDENT GRANT'S ADDRESS

WIRELESS listeners throughout the United States and Canada are commenting upon the address given by President Heber J. Grant over the Columbia Broadcasting System network, international hookup, whose programmes are handled by 70 leading stations in the two countries, on Sunday, May 12th.

President Grant's address, the first to be given in history by a president of the Church over the international hook-up, came as a response to a special invitation by the wireless syndicate, and was broadcast from Salt Lake City.

The talk, the subject of which was "Fundamental Beliefs of the Latter-day Saint Church," will appear in next week's issue of the *Millennial Star*.

AUXILIARY GUIDE FOR JUNE

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. A short reading. Testimony and theology. Lesson text: Zion's Camp. Objective: To help us remember that the Lord cannot be deceived, and that unity among the saints is necessary for the furtherance of the Lord's work.

Second Week. Opening exercises. Preliminary programme. Duet, "I Have Work Enough to Do Ere the Sun Goes Down." Teacher's topic. Lesson text: Louis Pasteur, His Work. Objective: To stimulate an interest in the life and character of a man to whom modern science owes so much, and to show how perseverance brings its own reward.

Third Week. Opening exercises. Preliminary programme. Retold story, preferably of an author whose life we have studied. Life and Literature. Lesson text: The World of Books. Objective: To help us select worthwhile books from past and contemporary authors.

Fourth Week. Opening Exercises. Preliminary programme. Talk on "What Benefit I Have Gained From Health and Home Nursing Lessons." Lesson Text: Home Nursing. Objective: To give a few ideas on how to make the surroundings of a home attractive and comfortable. —MISSION RELIEF SOCIETY BOARD, HELEN POOLE, Second Counsellor.

GENEALOGICAL DEPARTMENT

It is this time of the year when people most like to get out in the sun and walk where there are flowers, grass, and trees. Interesting field work can attend genealogical work. For the occasion in June, we suggest that the class visit a nearby cemetery on some free week during the month. When the visit is made it should be done with an objective. Go prepared to make a record of extracts from tombstones for the class archives. Take pads of paper and pencils or pens so that each person may make some kind of transcript. In municipal cemeteries a burial book is kept which gives the number of the grave plots, and the names of persons interred there. Ask the attendants to see the roll of names and ask if it is permissible to seek out the graves of persons by the same name as class members. Time could be turned over to games and picnic if an afternoon can be arranged. An evening may be sufficient to look at headstones if no more time can be spared.

Lesson for Second Week in June. If Kidderminster plans interfere with this class, hold it some other week. When the class is held, each person should be equipped with three One Family Group Record sheets (each manual contains three for this lesson) or rough copies of the form so that the leader may read the entries from the lesson book and have them put down by the members. There is no lesson text, only laboratory.

Lesson for Fourth Week in June. "Your Own Family Records." Each person should bring to class as many of the following items as he can: Your own One Family Group Record (used for Lesson 9); records of births, marriages, deaths, and baptisms of all your own family and for all your grandparents, their children, and others beyond them whose records you can find; pictures of your parents and brothers and sisters; a One Family Group Record form (one contained in the lesson manual for Lesson 9); a Pedigree Chart (this can be used if nothing else can be found); and a white sheet for mounting pictures.

Note. It is suggested that Lessons 5, 7, 8, and 10 should precede the above lessons. Beginning classes or students should do the laboratory work for these lessons and should read the texts of the intervening ones at classes arranged at special times.—CONWAY A. ASHTON.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 30, 1935

EDITORIAL

A RESPECTED CHURCH

ELSEWHERE in this issue of the *Star* will be found a reprint of an article from the *Christian Leader* published in Boston. A careful reading of the article, which we hope all readers will give, will certainly convey the truthful impression that the Church of Jesus Christ of Latter-day Saints is now a respected organization in America. This statement applies to all of North America and includes Canada and Mexico as well as the United States. That "truth will prevail" is a cherished belief of all lovers of truth.

The high regard in which the Church is now held in America stands out in bold contrast to the prevalent view of fifty and more years ago. In those days the Mormons were generally believed to be a low, vulgar, immoral, superstitious and ignorant people, unfit for association with decent folks. This belief was due to the prevalent mode of accepting as essentially true printed and spoken declarations of reputable persons relative to matters on which they were assumed to be informed. For example, we are all inclined to believe what we read in the newspapers relating to matters on which we are not otherwise informed. It is now freely admitted that during the World War much of the published material was for propaganda purposes and often had no solid basis in facts. The propaganda was designed to create prejudices and hatreds, and arouse the people to fighting action against the enemy. How successful the propaganda was is now well known to history.

Similarly, the history of the Church is replete with efforts to overcome the effects of falsehoods that people generally accepted as truths. And to the falsehoods, originated by prejudice, jealousy, and hatred and often spread by ignorant, intolerant souls, much of the suffering, sorrow and agony of the early Mormons were due. Their leaders, Joseph and Hyrum Smith, were brutally assassinated by men made fiendish by wicked lies. In those dark days many of the saints suffered mobbings, drivings, pillages, tortures, and some of them cruel death at the hands of men made into demons by malicious falsehoods. We refer to these things only to indicate the vast change in sentiment towards the Church and its worthy members.

As the means of communication and travel in America increased the truth began to spread. By slow degrees the Mormon

people gradually became better known. And the better they were known the better they were found to be. In this writing we shall not discuss how all this came about. Our purpose now is to point out that mighty changes in public sentiment towards the Church and its people have come into being. Nowadays fair-minded Americans, like similar residents of other countries, find in the Mormons nothing to hate but very much to admire. Even though these friendly people do not accept the theology of the Church, they nevertheless see in the lives of faithful members and the ideals of the Church very much to praise. The result is that no church in America today is more highly respected by the class of people referred to than is the Church of Jesus Christ of Latter-day Saints.

This is a very remarkable truth—remarkable when the contrary situations of fifty and more years ago are called to mind. Then the Church was despised, hated and cursed. It had few friends or sympathizers outside of its own members. Bigotry and hate had wrought effectively. But “truth crushed to earth will rise again.” In those days Latter-day Saints were not found filling high positions among the rulers of men. Such places were considered too good for the Mormons. But slowly the situation changed. Today Mormons have their full quota in high places in all the principal activities of America. Jealous souls now even complain that the Mormons have more than their quota in government positions in Washington, D.C.

Why has this come about? Because sincere Mormons are honest, true, loyal, dependable, industrious and friendly. They have been trained to develop the qualities necessary to responsible positions and have displayed these qualities as opportunities afforded. Their religion has taught them to respect themselves and to show respect to all others worthy of respect. Their religion has taught them that life has a high purpose and that their Creator requires them to strive to achieve this purpose. To do this they must develop their powers and capabilities as much as opportunity affords. Slackers find no favour among the Latter-day Saints. But efforts to achieve and rise to higher moral, intellectual, and spiritual levels are encouraged and lauded. These efforts, coupled with strictly clean and temperate living make Mormons the best of friends, neighbours and citizens. Their rise to positions of trust and responsibility is due to the operation of the law of “cause and effect.”

Yes, the Church and its loyal members are respected in America.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICE.—The annual spring conference of the Liverpool district will be held in the Burnley branch hall, Rose Grove, Burnley, on Sunday, June 2nd, the sessions beginning at 11 a.m., 2:30 p.m., and 6:30 p.m. Presidents Joseph F. Merrill and Joseph J. Cannon will be the principal speakers.

SUNDAY SCHOOL

SACRAMENT GEM FOR JUNE

Purify our hearts, our Saviour,
 Let us go not far astray,
 That we may be counted worthy
 Of thy Spirit, day by day.

GOSPEL DOCTRINE—LESSON OBJECTIVES

June 2nd. To show that the development of patience aids in the accomplishment of life's undertakings and adds attractiveness and beauty to character. Discussion: I. Two Meanings of Patience. (a) The willingness to wait and work brings great rewards. Give examples. (b) That uncomplaining endurance is an admirable form of patience. II. The Real Test of Patience. Show that a truly patient person does not complain or indulge in self-pity. III. The Master's Patience. Consider the six ways in which the Master's patience was tested. Which one of these tests do you think was the greatest?

June 9th. To show that mercy, an attribute of God, will be extended to those who render the deeds of mercy. Discussion: Note the injunctions and promises in Luke 6: 36-38. Mercy is defined as the act of treating an offender with more consideration than he deserves. Shakespeare's "Defense of Mercy." Mercy is extended to those who render the deeds of mercy. "The merciful shall obtain mercy." To cherish hatred and intolerance toward others will bar our own forgiveness. Brigham Young said: (a) The merciful shall find mercy; (b) love mercy because of its attributes.

June 16th. To show that the Master's teachings were permeated with sincerity, and that only those who are sincere can enjoy His favour. I. Sincerity and Genuineness. Nothing else can be right in a man if he is insincere. Why? The central test of sincerity is a willingness to submit all that one does to the scrutiny of God. II. Demands of Sincerity. It pays to act right. Why? Some forms of insincerity: (a) substituting appearances for realities; (b) making prayer, fasting, and the giving of philanthropies theatrical. III. The Father of Lies. The liar called forth the bitter denunciation of the Master. A devil with a saint's cloak on is the meanest person you can imagine. Pretense is fatal to integrity.

June 23rd. To show that divine forgiveness and a willingness to forgive others are inseparable—one rests upon the other. This question of forgiveness is a practical one, and its importance may be taught and re-enforced from the experiences of the members of the class. Show the distinction between resentment, revenge, and retaliation. How often should we forgive? The greatness of the Master's character is shown in His forgiveness of His enemies. Luke 23: 24. Paul's admonition was to conquer your enemies through kindness. Romans 12: 20. Modern Revelation. The Lord will forgive whomsoever He will but we are required to forgive all men. Explain this. Make the Lord the judge but forgive others.

June 30th. General Review.

Full topical analysis for each lesson above and many good questions for teachers are given in *The Instructor*. A teacher needs it.

GOSPEL MESSAGES—SUGGESTIONS FOR TEACHERS

June 2nd. "Tolerance." If you should come upon a man worshipping a cow on one of the streets where you live, what would you do? This might be a good question to ask your class as soon as you have finished

the roll. Evaluate the answers you receive by reference to the 11th article of our faith. Having got your pupils in a proper mood, you may go now to the lesson, then you will have your class where they can understand what tolerance is and how it may be applied in their individual lives, for your objective is to make your pupils feel that they must become more tolerant day by day. Next lesson is on Habit. How would your pupils react to this assignment for next week? Pick out the worst bad habit you have and see whether you can overcome it between now and next Sunday.

June 9th. "Habit." Before you undertake to give this lesson, read the next so that you will have clearly in mind just what material to present in this and what in that. This lesson is general in its nature, while that is specific. Your objective today is to show the importance of habit in one's education. Find some point of contact such as asking about the project you may have suggested last Sunday. Then proceed with the lesson. Quotations from the distinguished persons listed in the quarterly tell how important habit was to them. The important thing is the fact of habit and the necessity of making use of this natural process. Why is the first drink, the first smoke, the first lie, the first anything so important? To what extent can one depend on the statement, "Oh, I can quit any time I want to"? What does James mean by the phrase, "making our habits our ally"?

June 16th. "Habits, Good and Bad." The objective of this lesson is to help pupils isolate particular habits with a view to changing their

NEWS OF THE CHURCH IN THE WORLD

Honoured with one of the highest appointments science can bestow, Dr. Harvey Fletcher, member of the high council of the newly formed New York stake of the Church, was elected to the National Academy of Science, premier American scientific society, at its April meeting. This announcement is made in the *Science News-Letter* magazine. A former student and professor at the Brigham Young university, Dr. Fletcher is research physicist of the Bell telephone laboratories, New York City. One of the two foreign associates elected is Dr. J. S. Haldane, F.R.S., physiologist of Oxford university.

Bee-Hive Girls' organization of the Y. W. M. I. A. has shown vast progress in the 20 years of its existence. Recent statistics show the membership to be 20,000, with swarms in United States, Canada, Mexico, South America, England, Ireland, Scotland, Wales, Switzerland, Germany, Austria, Holland, Sweden, Denmark, Norway, Czechoslovakia, Hawaii, Samoa, Tahiti, Australia, New Zealand and South Africa.

Eminent lecturer and "Ro-

tary's Ambassador to Youth," Dr. Charles E. Barker, made the following statement in speaking in the services of the quarterly conference of the Liberty stake recently: "Two years ago in the east I was asked by an audience to tell them which group of citizens were making the greatest contributions to civilization as I had witnessed them in my travels about the country. I told them it was a difficult question to answer.

"I said that if they had asked me twenty-one years ago, when I had not travelled about at all and my mind was very provincial and biased, who are the most undesirable class, I would have unhesitatingly said 'the Mormons.'

"But having travelled about every year for sixteen years and having learned to know these people, I have come to feel that the most desirable people, having the highest standards of morality and virtue are the Mormon people."

While in Salt Lake City, Dr. Barker renewed his friendship with President Heber J. Grant whom he met at the Rotary international convention in Salt Lake City in 1919.

behaviour where it needs changing. Point of contact: Why is it that when we have a toothache, the ache "stops" when we are excited over something or when we become suddenly and intensely interested in what is going on around us? Does the ache really stop or does something else happen? Presentation of the lesson: We do not alter our habits by concentrating on the one bad one; rather we concentrate on what we want to do in the formation of a good habit. If one wishes to quit stealing it would be folly to think of the thing he might steal; he should do something to occupy his mind. In other words, as Paul puts it, overcome evil with good. Romans 12: 21. Application: Have your pupils make a list of things that go into the making of a good personality or character. Compare one list with another until you have a good list of all. The rest of the year might be devoted to seeing what progress has been made in following the list. A few minutes of each recitation might very profitably be devoted to the subject.

June 23rd. "The Individual and Spiritual Life." See the material in *The Instructor*. The lesson for today proceeds along the following lines: (1) A review of the previous nine lessons; (2) the group and the individual in his relation to society; (3) a world above the material and physical; (4) the universality of feeling respecting this spiritual world. Do not allow yourself to be led off into a discussion of the philosophical aspect of the spiritual and the material world. This is a lesson in religion, not philosophy. *The Instructor* gives further material for all lessons.

June 30th. Review.

NEW TESTAMENT—OBJECTIVES

June 2nd. To teach that those who have sufficient faith may be healed of sickness and receive other needed blessings. Ask pupils to tell briefly of healings which they have witnessed in their own homes or among acquaintances.

June 9th. To teach that a steadfast faith in the power of Jesus Christ is necessary to accomplish a peaceful, purposeful life.

June 16th. To teach that the only real escape from evil is through repentance, and not by destroying those who denounce it.

June 23rd. To teach that even small gifts and service may be the means of bringing great blessings.

June 30th. Review.

CHURCH HISTORY—OBJECTIVES

June 2nd. To learn of the colonizing system of the Pioneers. Application: We should be able to do things that are requested of us willingly and well.

June 9th. To show that the saints believed that the highest type of government and order were necessary for advancement. Application: We should begin right now to make our communities clean and beautiful because of our care in handling waste.

June 16th. To show that the Lord directs the saints for their best good. Application: We should be able to follow the counsel of those over us as the Pioneers did.

June 23rd. To show that the wrong doing of a few may make countless others suffer. Application: We should be careful what we do because by our bad acts we may make many innocent people suffer. *The Instructor* contains a very interesting Red Indian story to go with this lesson.

June 30th. Review. Answers to the questions for this day will be given in *The Instructor* for May.

PRIMARY—OBJECTIVES

June 2nd. Forgiveness and mercy bring unity and love. Picture No. 41, Joseph and His Brothers. Prepare some little application stories

that will give the children problems to solve in their lives of doing good for evil. Examples: (1) One day Mary heard Helen say something untrue about her, and the next day the teacher told Mary to help Helen with her arithmetic. What could Mary have done? What should she have done?

June 9th. Review Sunday. *The Instructor* gives a question which can be asked with the showing of each picture of the lessons throughout the quarter. The pictures can still be obtained from the Mission Book-store for 3d. a set of 10 card pictures.

June 16th. The Lord blesses and protects those who trust Him. Picture, "The Babe among the Bullrushes." See *The Instructor* for a suggested point of contact and questions to bring out an application of the lesson.

June 23rd. Great Strength comes through reliance on God. Picture, "The Burning Bush." See *The Instructor*.

June 30th. Obedience to God brings great blessings. Picture, "The Passover Instituted." Application: Name some of the things which God did to show His love and care for Israel? See *The Instructor*.

KINDERGARTEN—OBJECTIVES

(Note: As there are only 4 Sundays in May this year, Lesson 26 printed in "Life Lessons for the Little Ones" is omitted.)

June 2nd. The Children's Period. Trace the priesthood from God into the homes of the children of the class. See *The Instructor*.

June 9th. Those who live near to God can better heed to His call through His servants. Think of all the helpers that the branch president has. Name them. What can we do to help? (Sit quietly, etc. See *The Instructor*.)

June 16th. From among those who live near to Him, God chooses His leaders. Use a picture of President Grant. If we start while we are little to help in every way that we can, when some special work is needed perhaps we may be chosen because we are prepared to do it.

June 23rd. Those whose greatest love is for God will live with Him in heaven. Let us name together the ways in which we may show our Heavenly Father that we love Him most of all.

June 30th. Loyalty to what our flag stands for helps us to become better citizens. The Jubilee celebrations which the children will still remember will enable the teacher to teach a lesson of loyalty. Adapt the story of Danny to your group. Use *The Instructor*.

SUPERINTENDENTS: Try to give each teacher in your school a copy of the material for her class which is contained in *The Instructor*. Hold a Sunday School for those people who cannot attend the conference at Kidderminster. Provide substitutes for those who travel to Kidderminster.—CONWAY A. ASHTON, Mission Sunday School superintendent.

OF CURRENT INTEREST

Adventure—Tribute to Lawrence of Arabia (T. E. Lawrence), whose life story reads like the tales of Arabian Nights, is being paid all over the world. This man, who has been a Marco Polo of the desert sands, fought as a chieftain in war-plagued regions of the Near East, escaping death time after time, died Sunday, May 19th, from injuries received in a traffic accident in Dorset. The motorcycle he was

riding crashed into a cyclist. Born near Portmadoc, in Carnarvonshire, August 15th, 1888, he became a scholar, archæologist, traveller and warrior. In addition, as one of London's large dailies points out, "He drank no alcohol: it would spoil his taste for water, he said. He ate very little very seldom. He never smoked. Nobody, he said, needs more than £3 a week to live on."

COMMENTING ON KIDDERMINSTER

ONE of the features of the programme on Monday night, June 10th, will be the presentation of the Russell trophy to the winning district M Men team in the track and field meet, which will be completed Monday. The presentation will be made by Dr. Ray M. Russell, donor.

* * * *

CONTESTANTS in the M Men public speaking, ladies' chorus, and track competition are urged to report at the Grosvenor hotel on Saturday, June 8th, before 2 p.m. M Men should report to Brother John Bleakley and singers to Sister Catherine L. M. Horner. The hotel, which is located near the railway station, will serve as an information bureau.

* * * *

CLIMAXING the first day of the conference, a gala dance will be held Saturday night. Sister Madeline E. R. Hill of the mission Y. W. M. I. A. presidency is chairman, and Sister Elizabeth Cornwall will direct demonstrations on ballroom dancing. The music will be provided by Paul Raffman's orchestra.

* * * *

Y. W. and Y. M. M. I. A. supervisors are reminded by Sister Catherine L. M. Horner that all names for the mission honour day programme at Kidderminster should be sent to her immediately.

* * * *

IN order that the history of Kidderminster conference might be preserved in pictures, Elder Claudius E. Stevenson has been selected to act as official photographer. He has a press camera that should provide a pictorial study of the gathering that will become valuable in future years.—ELDER M. NEFF SMART.

A UNION SERVICE WITH MORMONS

(Concluded from page 340)

However we may question the hand of God in Joseph Smith seated behind curtains and dictating the Book of Mormon, and however far we may have travelled from liberalism in the Mormon or Catholic or Protestant fundamentalist, we may well glory in the courage of the Mormons under persecution, in the soul force that enabled them to transform a desert into a garden, in the missionary zeal that sends them forth to serve truth as they see it, and in the contribution that their people are making today to our common American life.

A layman, Samuel Carpenter, second counsellor, gave the benediction in place of the Methodist minister, who was ill. Then while Kimball played a second great selection we went out to our Thanksgiving dinners and reunions.

A few days later I sat next to Frank W. Ballou of Washington at a luncheon in Boston. Among other things he said of the Mormons: "Their speakers are changed every Sunday. All are laymen. They have three speakers for their services—never depending on just one man. Graduates of their universities have to give two years' service to the Church. In our public schools we have many Mormon teachers. They are a fine lot. You can't laugh at the Mormons. Just look at the caliber of men whom they have furnished to the government."

NEWCASTLE DISTRICT CONFERENCE

THE vitality of Mormonism is the cure needed for the world today, President Joseph J. Cannon told 170 saints and friends at the evening session of the annual spring conference of the Newcastle district in Bewick Assembly rooms, Gateshead-on-Tyne, Sunday, May 19th.

President Cannon spoke of the uplifting influence the Church has had in the communities in which it exists.

During the morning session testimonies were borne by Brothers Alex M. Morris, G. Fudge, G. Wappett and T. Rudd. The members of the Priesthood and Relief Society then separated for instructions from President Cannon and Sister Ramona W. Cannon, British Mission Relief Society president. Brother Arthur Finlay, second counsellor in the district presidency, conducted the meetings.

The afternoon session was Sunday School-Relief Society convention. Brother Albert Hurrell was in charge of the Sunday School programme under the direction of Elder G. Homer Durham of the British mission office. Partici-

pants included Lucelle Anderson, Oliver Noble, Stanley Short and Maisie Parks. Supervised by Sister Margaret Walker, under the direction of Sister Cannon, the Relief Society programme included responses from Sisters Grace Anderson, S. Jones, G. Quayle, C. Maxwell, M. Walker and E. Oates. Brother E. N. Rudd, second counsellor in the district presidency, conducted the afternoon meeting.

In addition to President and Sister Cannon, speakers during the evening session were Elders Durham and Elvon Jackson. Sisters Lilian and Myrtle Forester rendered a duet, and Sister Maisie Parks a vocal solo. The evening session was conducted by District President Frederick W. Oates.

Thursday evening, May 16th, Elder Durham delivered a lantern-slide lecture on Joseph Smith.

Travelling elders in attendance at the conference were Supervising Elder E. J. Milne and Elders Durham, Clair M. Aldrich, Elvon Jackson, John Henderson, Fred Glade, and D. Anderson.

FREDERICK WILLIAM OATES
District President.

FROM THE MISSION FIELD

Transfers—Elder Theodore Lowther was transferred from the Hull to the Leeds district, May 28th.

Elder Eargle C. Harmsen was transferred from the Birmingham district to the British mission office, May 3rd.

Elder Horace L. Hulme was transferred from the Newcastle district to the British mission office, May 4th.

Elder John Ridge Hicks was transferred from the Irish district to the British mission office, May 5th.

Elder Ralph Williams Hardy was transferred from the London district to the British mission office, May 7th.

chester: Sister Florence Robinson and Mr. James Bonsall were the respective winners of the Y. W. M. I. A. and the Y. M. M. I. A. public speaking contest in the Manchester branch Tuesday, April 16th. They will represent the branch in district finals.

Eight persons were baptized at an impressive ceremony in the Manchester branch chapel Saturday, April 6th. Sister Chorlotte Dale of Hyde branch was baptized by Elder J. S. Astin, and Brother Dennis Grimshaw of Hyde Branch was baptized by Elder J. W. Calderwood. Sisters Elizabeth Enshaw and Jessie Bishop of the same branch were baptized by Elder Elbert H. Startup. From Rochdale

Doings in the Districts—*Man-*

branch, Sister Beatrice Lloyd was baptized by Elder F. W. Gunnell and from Bolton branch, Brother George Taylor was baptized by Elder Frank Kelsh. From Manchester branch, Sister Alice Selby was baptized by Elder L. W. Thomas, and Sister Ida Robertson was baptized by Elder Melvin M. Richards.

The Relief Society and M.I.A. organizations of Hyde Branch combined to sponsor a delicious banquet and social in commemoration of the Church's 105th birthday anniversary, April 6th. The tables were elaborately decorated, and following the banquet a programme of songs, recitations and a short play was given.

Novelty games and prizes featured the surprise social presented by the officers of the Hyde branch Sunday School, Saturday, April 13th, in the branch hall.

Commemorating the organization

of the Church, members and friends of the Rochdale branch enjoyed a social in the branch hall, April 6th. President George E. Dale was in charge, and many enjoyable games were played. Refreshments were served by members of the Relief Society.

Friendship

Indicative of the increasing friendliness toward Latter-day Saints in Great Britain is the recent invitation of the Rose Grove Congregational church of Burnley, Lancashire, to missionaries to address their Sunday School class.

At the meeting Sunday, May 19th, Brother Fred Bradbury of Burnley branch introduced the speakers, Elders Philip J. Badger and Dale L. Barton, who spoke on "The American Indians and the Teachings of the Church of Jesus Christ of Latter-day Saints." Questions followed.

Previously the elders were invited to address the Burnley Methodist church.

Nottingham—
Sixty of Eastwood's school children were entertained in the Eastwood branch hall on Jubilee day, May 6th, as part of the term's special youth programme. Many non-members visited the hall during the day. All churches in the town were requested by civic officials to open their halls to the children during the day. The Latter-day Saint program was under the

direction of Sisters Margaret and Annie Wild of the Primary.

Personal— Brother John Green and Sister Ellen Oxspring of Barnsley branch, Sheffield district, were married on Thursday, March 21st.

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